

THE MODERN SCHOOLMAN

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THE INTERNATIONAL CONGRESS
Program

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Philosophy and Science

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VOL. III

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NO. 1

OUR NEWEST SEMINAR IDEA

In "The Seminar Idea," an article that appeared in THE MODERN SCHOOLMAN for January 1925, Mr. Steiner, S.J. sets forth the twofold purpose of the Philosophy Seminar of St. Louis University: namely, the thorough and intimate investigation into the essential and seminal doctrines of Scholasticism with a view to reconciling them with the modern advances of science, and the devising of ways and means of proposing these doctrines in attractive guises to both the scientific and the popular twentieth century mind. In a word the seminar has proposed to itself really to know Scholasticism and to prepare its members to advertise Scholasticism to the public.

For two years our seminars have been pursuing this aim with a degree of success that is truly gratifying. However many have felt the necessity of a more proximate end that would give the seminar a more definite policy. To satisfy this need we would like to have the members of the different groups adopt a policy of production.

Here is what we mean. Formerly each seminar worked something like this. To be specific, let us take a Psychology Seminar. The group decided to treat in their meetings the "Freedom of the Will". The group or the chairman drew up the plans for the discussion of the matter. The main subject was divided into subtopics such as "Freedom," "The Will," "The Argument from Consciousness," "Popular Objections to the Freedom of the Will". One of these subtopics then became the subject of discussion at each of the subsequent meetings, each man taking his turn to lead.

Now this is our new plan. Instead of the main subject with its subtopics to be set up for discussion without any very definite idea of the results to be gained, this is suggested:

1. That a phase of the branch the seminar (we shall keep our Psychology Seminar) is interested in, be selected by the group or by the chairman under the direction of the professor, and that this phase be considered a potential series of articles for publication in THE MODERN SCHOOLMAN or elsewhere.

2. That the main subject or phase chosen (The Free Will) be subdivided as formerly, into subtopics, with this difference, that each subtopic (Freedom, The Argument from Consciousness) be considered a potential article for THE MODERN SCHOOLMAN

This division could be made by the group or by the chairman under the direction of the Professor.

3. That then each potential article be assigned to a man who should be ready to lead the discussion on that subject: the best thoughts, the clearest outline and effective arrangement and forceful presentation of these thoughts in an article.

4. Finally with the aid ~~of~~ received in the discussion, the man to whom the article was assigned would write it. Thus all discussion would be carried on with the idea that the matter under discussion would ultimately be set before the public whether in THE MODERN SCHOOLMAN, the Bulletin Board, the Radio or any other way. The more minute details could be left to the individual groups.

This new idea of actual production would offer the following advantages:

1. It would give definiteness to the Seminar: one purpose, one definite means-- PRODUCTION.

2. It would give the men a better knowledge of the matter under consideration. They would have to be most exact and clear in the matter of their discussion and would further have to consider the best manner of presentation.

3. It would encourage those who are backward and shy, to write with the aid thus given them by their colleagues.

4. It would unite more closely the different organizations in the Philosophate that have a similar end in view. The different groups would become a more solid seminar with the common policy of production. This larger body could sponsor talks and other activities among the philosophers. A greater harmony would thus be established between the Seminar, THE MODERN SCHOOLMAN, the Bulletin Board and the Philosophers' Academy.

5. It would raise the tone of the MODERN SCHOOLMAN. It would give the journal more definiteness and unity of policy.

6. The articles would be better because they would be the work not only of one man, but of six, of eight, or of ten.

7. It would place THE MODERN SCHOOLMAN and the Bulletin Board in the hands of a

8. An atmosphere of the productive spirit would be a great aid in stirring up interest in advertising our philosophy to the public.

To aid as best it can in carrying out this program, THE MODERN SCHOOLMAN places at the disposal of the seminars and of the individuals of the Philosophate its staff of Editors. They will be ready with plans and suggestions upon application. We ask your support and cooperation in this newest seminar idea.

THE CONVENTION

The Missouri Province Philosophical Association met at Loyola University, Chicago, August 20-23, in conjunction with the Scientific Section of the Jesuit Educational Association. The first day of the Convention of the entire Science Section was devoted to a symposium on the structure of matter. Papers were read by Fathers Macelwane, Shannon, Poetker, Coony, Spaeth, and McWilliams. Father McWilliams treated the structure of matter from the viewpoint of philosophy. In the Philosophic meetings Fathers Gruender, McCormick, and Gettelman read papers. The Round Table Discussion on the last day of the convention resulted in the decision to publish a bulletin of reprints of valuable collateral reading matter for students of philosophy. Father McCormick of Marquette University was appointed editor of the proposed bulletin. Father Mahowald was reelected president of the Association of Philosophers, Father P. B. Bouscaren takes the place of Father Flynn as vice-president, and Mr. Brooks remains the secretary.

THAT PANTHEISTIC GOD

God identified with the external world, - this is the story of pantheism briefly told. Yet, brief as it is, the thoughtful reader has already experienced a shock of revolt, for this sectarian concept of God clashes utterly with the very first notion that mankind at large has conceived of Him. The God Whom men adore, and to Whom they pray is considered as a being superior to this material world, and lord and master over it.

What then of that pantheistic god; a god that is conceived to be one with the world? It would be interesting to learn just what such a god turns out to be. And, though perhaps at first a bit surprising, it will nevertheless be altogether refreshing to know that this god is indeed no god at all. For, after following this pernicious doctrine of pantheism to its logical revolting conclusions, the notion of God that one gathers is sure to be so warped from what his better knowledge dictated, that at the end it is with a sense of wholesome repose that one learns that he has simply been wandering in a disgusting maze of unrealities, absurdities, and contradictions; and that his former concept of God still stands true and unshaken.

Behold how unthinkable degrading and repugnant this doctrine of pantheism becomes when we reflect upon the imperfections and evils with which the Divinity is identified. This world, both in the moral and physical order, is at best but imperfect; at its worst who would care to describe it? In the moral order iniquity abounds. Sensuality and thievery and murder stalk about as though this world were their rightful domain. And yet we are told that God and this haunt of evil are one. It would be difficult to conceive any other means of so utterly stripping the God-head of His divine nature. But think, too, of praising and offering acts of adoration to a god who shares his consummate dignity with all the ignobility that we know in this physical order, with inanimate nature, brute beasts, creatures that crawl, and even with the very slime of the earth. This would seem to be the superlative of disgusting.

Yet, no less offensive is that other tenet of pantheism which declares that as all things emanate from the one infinite being, so immortality consists merely in a process of absorption back into the being of God. The absolute holiness of God is thus shockingly assailed. Consider the blasphemy in conceiving a God as a being who together with the rest of lowly humanity is pleased to draw into Himself all the filth and scum of this world's moral wreckage.

It is not at all easy to understand how any self-respecting pantheist can admit all this degradation. And yet he must, for it and a host of absurdities and contradictions flow with logical necessity from that prime teaching of his that God and the world are one.

Indeed, it would be sad for the human heart if such a Deity could even be honestly conceived to exist. But fortunately it is not a difficult task to show that such is impossible, and that pantheism laid bare is really but another name for atheism. For a doctrine which renders void the attributes essential to God is only adopting a round-about way of denying God. Or to assemble a mass of contradictions and deify them is but to declare that there is no God.

Now one of the essential attributes of God is absolute holiness. And characteristic of this world is sin. Unite the two, and we get sinfulness holiness: the first grand contradiction of pantheism. Again, when Hegel informs us that the

pantheistic god attains to its fulness only by a process of evolution or 'becoming' one cannot refrain from asking: what is to become of that attribute of immutability without which a truly Divine nature is inconceivable? Here, then, is a second prize absurdity: a changeable immutability. Furthermore, it is declared that in that process of constant evolution god is in no wise free to elect his course; he passes from one form to another, from one state of perfection to another through blind necessity. And so one is again tempted to ask: what is to become of the morality of such a being whose every act is determined? Goodness and justice have no meaning with him, despite the fact that we always thought we prayed to an infinitely good God. Once again essential to the nature of God is the attribute of simplicity. But this world, as everyone's experience abundantly testifies, is exceedingly composite. Now try to identify God and the world, and the result is another glaring absurdity, namely, a compound simplicity. In short, by establishing any one of the essential attributes of God pantheism is dealt the death blow.

In the face of such consummate absurdity one can only conclude with a deep sense of satisfaction that a god identified with the world is worse than nonsense, and that pantheism is simply atheism parading under another name. Their only difference has been forcefully expressed in these words: "The atheist says to God: 'Thou hast no existence'; the pantheist says: 'Thou art a compound of matter'. Which of them is better? Which is less irrational - the one who degrades his Creator, or the one who merely shuts his eyes that he may not see Him? After all, neither the one nor the other has an object of worship - the atheist because he denies its existence; the pantheist because he denies its superiority; and thus the atheist and the pantheist are twin brothers, with this only difference: that the latter wears a mask of hypocrisy, that he may the easier seduce those who would be disgusted with the impudence of the former."

Richard A. Welfle, S.J.

OUR DEPARTMENTS

In order the more effectively to carry out the program set forth in "Our Newest Seminar Idea", THE MODERN SCHOOLMAN has established departments in the different branches of philosophy with an associate editor at the head of each. Each department and its editor has the responsibility of interesting and assisting the philosophers and the seminars in its respective branch, and of seeing that the treatment of that branch in the columns of THE MODERN SCHOOLMAN is properly developed. The following are the departments and their respective associate editors:

Logic and Criteriology
Cosmology
Psychology
Theodicy
Ethics
History of Philosophy

Joseph A. Foley
John E. Cantwell
Robert L. McCormack
Gerald H. FitzGibbon
Ferdinand T. Keeven
Howard Morrison

All these associate editors are members of the Board of Editors of THE MODERN SCHOOLMAN.

THE INTERNATIONAL CONGRESS

For the first time since its organization a half-decade ago the International Congress of Philosophy met this year in America. Its sessions, attended by representatives of various American Universities and those of nineteen foreign countries, were held at Harvard University from the 13th to the 17th of September. European as well as American Catholic philosophers were prominent during the Congress. The Sarbonne was represented by Etienne Gilson, a widely known Mediaeval scholar. Louvain sent one of its most distinguished professors in Leon Noel. American Catholics whose names appear on the program are Bishop Turner of Buffalo, Msgr. Pace, who acted as chairman of one of the sections, and Drs. John A. Ryan and James H. Ryan, all of the Catholic University.

The division of the program was as follows: Division "A" - Metaphysics, Philosophy of Nature, Philosophy of Mind, Philosophy of Religion. Division "B" - Logic, Epistemology, Philosophy of Science. Division "C" - Ethics, Theory of Value, Social Philosophy, Aesthetics. Division "D" - History of Philosophy. Because of the particular point of many of the subjects discussed, and because of the prominent names that appear, we are giving a summary of the Program. The complete Program may be found in the Journal of Philosophy for Sept. 16, 1926.

DIVISION "A":

1. Subject - Physics and Metaphysics, with special reference to time.

Speakers- McGilvary (Wisconsin), Newtonian Time and Einsteinian Times;
Weyl (Zurich), Time relations in the Cosmos; Whitehead (Harvard);
Vassilieff (Moscow), The Acquisitions and Enigmas of the Philosophy
of nature; Mead (Chicago), The Objective Reality of Perspectives.

2. Subject - The hypothesis of emergent evolution, its meaning and the present state of the argument concerning it.

Speakers- Driesch (Leipzig); Carr (London); Lovejoy (Johns Hopkins);
Wheeler (Harvard);

3. Subject - Philosophy of the mind, with special reference to the nature of community between minds.

Speakers- Wheelwright (N.Y.U.); Self-transcendence an essential to personality;
Smith (Oxford); Sheldon (Yale); Immaterial non-mental reality; Over-
street (College of the City of N.Y.); Durant (N.Y.) Behaviorism.

4. Subject - Philosophy of religion, with special reference to mysticism.

Speakers- Starbuck (Iowa), The Empirical Study of Mysticism; Dasgupta (Calcutta),
Eastern and western mysticism; Von Glasenapp (Berlin), Der Prag-
matismus in der philosophie der Inder; Bennett (Yale), The paradox
of mysticism; Ames (Chicago), The mystics: their experience and their
doctrine.

Open Session - Brightman (Boston), Personalism and the influence of Bowme;
Muller-Freienfels (Berlin), Das Problem der Individualitat; Burt
(Chicago), Real vs. abstract evolution; Lynam (U.Th.S.), Rel. & Ethics.

DIVISION "B"

1. Subject - The status and relations of sensa and scientific objects.

Speakers- Wind (N.Carolina), Experiment and metaphysics; Hicks (Cambridge),

(Sensible appearances and material things); Brown (Leland Stanford),
"Why the sensa?"; Hume (Toronto), a Concrete Universe: A Kantian Sequence.

2. Subject - The doctrine of subsistence and essences in current logic and epist.

Speakers- Sellars (Mich.), Essence and existence; Geiger (Gottingen).

3. Subject - The bearing of the distinction of judgments of value and judgments of existence upon logic and epistemology.

Speakers- Urban (Dartmouth); Schiller (Oxford); Russell (Bristol); Brogan (Texas),
The implications of ~~mell~~ism concerning relation between value and ex.

4. Subject - Continuity and discontinuity among the sciences.

Speakers- Enriques (Rome); Hocking (Harvard), Mind and near-mind; Becher (Munich).

DIVISION "C"

1. Subject - The basis of objective judgments in ethics.

Speakers- John A. Ryan (Cath. Univ.); Levy-Bruhl (Sorbonne); Ross (Oxford);
Calkins (Wellesley); Adams (Cal.).

2. Subject- Aesthetics.

Speakers- Pepper (Cal.), Description of aesthetic experience; Parker (Mich.),
Wish fulfilment and intuition in art; Yamada, (Tokyo), The aesthe-
tics of the Japanese "No" drama.

3. Subject - Aesthetics. Philosophy of Law.

Speakers -Cohen (Co. of City of N.Y.); de los Rios (Granada), The religious
character of the Spanish Gov. in the XVI century, and its influence
on colonial law.

4. Subject - Philosophy and international relations.

Speakers- Bougle (Sorbonne), la philosophie, la democratie, et la paix; Becher
(Munich), Darwinism and international relations.

DIVISION "D"

1. Subject - Ancient Philosophy - The Socratic and Platonic elements in the doc-
trine of Plato's dialogues.

Speakers- Lodge (Winnipeg), on a recent hypothesis concerning the Platonic
Socrates; Robin (Sorbonne); Heidel (Wesleyan), On a crucial test.

2. Subject- Contemporary Philosophy

Speakers- Laird (Aberdeen), Great Britain; Thilly (Cornell), The United States;
Piccoli (Naples), Italy; Lutoslawski (Vilna), Poland;
de los Rios (Granada), Spain; Becher (Munich), Germany;
Kuwaki (Tokyo), Japan; Ivanowsky (Minsk), Russia;
Bougle (Sorbonne), France; Radhakrishnan (Calcutta), Maya Doctrine

3. Subject - Mediaeval Phil. with special reference to subject of creation.

Speakers- Turner (Buffalo), Rationalism and mysticism in the scholastic movement.;
Gilson (Sorbonne), L'etude des philosophies arabes et son role dans
l'interpretation de la scholastique; Boer (Amsterdam), Moslem creation;
Noel (Louvain), L'epistemologie neo-scholastique; James H. Ryan (Cath.
Univ.), Neo-scholasticism as a contemporary philosophy; (Rand-Harvard).

PHILOSOPHY AND SCIENCE

An intensive study of the special problem of the relationship between Science and Philosophy seems to be foreshadowed in many events that have transpired recently. There was the first meeting of the American Catholic Philosophical Association at the Catholic University in 1925 where philosophers and scientists seemed to find difficulty in agreeing. There is the ever broadening movement in Catholic philosophy known as "Neo-Scholasticism"; and the steady onward sweep of well nigh every branch of science. Finally, to come close to home, there was an evident demand for more adequate philosophical interpretation of scientific data at the Chicago convention of Jesuit Scientists and Philosophers last summer.

We have witnessed the lamentable and ludicrous spectacle of scientific gentlemen walking unsecurely outside the path of their particular science. Sir Oliver Lodge, the late Luther Burbank, and Thomas A. Edison are examples in point. However, most of the men making the great discoveries in modern science are not only reluctant to step outside their own special field of investigation but are also very cautious in attempting to generalize upon the data they collect.

Science is doing signal service for Scholastic Philosophy in its study of the Cosmos, Cosmology; and of the soul, Psychology. Ethics, too, in its treatment of modern problems of humanity is indebted to the findings of such sciences as medicine and statistics. But Philosophy has a message for science in the fundamental guiding principles to every process of thought and investigation that She furnishes. She has a duty, too, in Her character of Science of Sciences to bend vigorous efforts to the great task of synthesizing and interpreting the facts revealed by modern scientific workers.

Henry J. Wirtenberger, S. J.

XX

FATHER ZYBURA

One American philosopher who is quietly and energetically doing a great deal to further the knowledge of Neo-Scholasticism, is the Rev. John S. Zyburn, a priest of the Clevelanddiocese. Father Zyburn has been at Colorado Springs for the last few years on account of his health. Within the last two years he has published four books from his pen: two originals and two translations of works written in foreign tongues. The two translated works are, "Human Destiny and the Problem of Evil", written by Fr. Zimmerman, S. J. (German) and "The Key to the Sacred Study of St. Thomas" by Msgr. Olighati (Italian). The first remark our reviewer made after he had read the book on Evil was, "You'll have to let me keep that book-- I want it." The translation of the work on St. Thomas was a wise and timely choice in these days when the whole energy of Scholasticism is bent to the task of interpreting our modern knowledge in accordance with the principles of the Angelic Doctor.

HISTORY OF PHILOSOPHY

The belief that a knowledge of what is going on, and what has gone on in the world of thought is the key to interest in philosophy, and indispensable to its intelligent appreciation, has led the editor of this department and his collaborators to form a History of Philosophy Seminar, and to undertake to supply matter for the Bulletin Board on "History of Philosophy Day" (Wednesday) each week. As contemporary philosophical events belong to the History of Philosophy, we shall make a special effort to keep au courant with all events of importance, and to write them up in THE MODERN SCHOOLMAN. In particular do we espouse the cause of the Neo-Scholastic Movement, and we choose as the motto of this department the slogan "Nova et Vetera". Specimen pages of some of bulletin-board contributions are reproduced below. The cooperation of those interested is earnestly solicited to make this section of real service to the philosophers.

MAURICE DE WULF

Maurice de Wulf is a Belgian priest, Professor of the History of Philosophy at Louvain University, Professor of Thomistic Philosophy at Harvard.

He is one of the chief figures in the Neo-Scholastic Revival of the last quarter of the 19th century, a movement with which every enthusiastic philosopher ought to be conversant. Get acquainted with it through De Wulf's books. (Cf. Bibliography below).

De Wulf is the classic historian of the Philosophy of the Middle Ages. His History of Medieval Philosophy appeared in French in 1900. Since that time five more editions have been published in that language. In 1909 Prof. Coffey of Maynooth translated the book into English. This year (1926) Prof. Messenger of Ware, Eng., translated the sixth French edition (1st. vol.). Read reviews of this production in AMERICA, COMMONWEAL, and SPECULUM, the journal of Medieval Studies. (Reviewed by James H. Ryan, of the Catholic University.)

At present De Wulf divides his time between Louvain and Harvard. He has mastered English sufficiently to deliver his lectures in it. In the beginning he spoke French only and his lectures were not very largely attended.

Some years ago he taught a course at Toronto, Canada, and in 1922 he was asked to give the Vanuxem Lectures at Princeton. These he later published in a book entitled, PHILOSOPHY AND CIVILIZATION IN THE MIDDLE AGES (Philosophers' Library).

BIBLIOGRAPHY

Accessible in English:

- 1) Scholasticism Old and New, Tr. Coffey (cover title, Phil.Schol. Phil.)
(A fine introduction to your philosophy -- valuable appendix on "Philosophy and the Sciences at Louvain")
- 2) History of Medieval Philosophy, Tr. Coffey
- 3) Idem Tr. Messenger (1st. vol.) 6th. Fr. Ed.
- 4) Philosophy and Civilization in the Middle Ages, (Vanuxem Lectures)
- 5) Medieval Philosophy (Harvard Lectures)
- 6) History of Philosophy Section in Mercier's Manual of Sch. Phil. II

In French:

Innumerable articles, especially in the Revue Neo-Scholastique.

PROMINENT PHILOSOPHICAL MAGAZINES

NEO-SCHOLASTIC

- ANNALES DE PHILOSOPHIE CHRETIENNE, Paris, (Since 1830)
#*ARCHIVES DE PHILOSOPHIE, (Jesuit) Paris.
#*REVUE NEO-SCHOLASTIQUE DE PHILOSOPHIE, Louvain.
*REVUE DE PHILOSOPHIE, Paris, (Catholic Philosophical Faculty)
#*REVUE DE SCIENCES PHILOSOPHIQUE ET THEOLOGIQUE, (Dominican) Kain, Belgium.
*REVUE THOMISTE, (Dominican) Toulouse

~~German~~

- JAHBUCH FURE PHILOSOPHIE UND SPECULATIVE THEOLOGIE, Paderborn
*PHILOSOPHISCHES JAHBUCH, Fulda, (Goerres-Gesellschaft)
ST. THOMASBLAETTER, Regensburg
*DIVUS THOMAS, Freiburg
SCHOLASTIK, (Jesuit) Valkenburg

REVISTA LULIANA, Barcelona

- *RIVISTA DI FILOSOFIA NEO-SCHOLASTICA, Milan, (Catholic University of Sacred Heart)
GREGORIANUM, (Jesuit) Rome

Available at University Library

* Important as Exponents of the New Scholasticism.

Howard Morrison, S.J.

FATHER ZYBURA
(Continued from page seven)

Father Zybura's original works are "Contemporary Godlessness", a valuable little book dealing with the causes of present-day irreligion, and remedies for it; and "Present-Day Thinkers and the New Scholasticism." This latter is truly a great book, one that will be read with eagerness by Scholastic and non-scholastic philosophers. For one quarter of the book consists of letters from professors of philosophy of the universities of the United States, especially expressing in response to a questionnaire sent them by Father Zybura an opinion about Scholasticism.

Here is a man who might be in a way a patron of the philosophers of St. Louis University: in his work and in his scholarship and erudition. Besides his command of philosophy, Father Zybura is master of many languages of Europe: German, Italian, French and others.

John E. Cantwell, S.J.

On the first page of the Scientific American for October 1926 we find this paragraph:

"Back in the days when investigation and heresy were synonymous, the wise men would have reasoned it out and arrived at a wholly logical, but incorrect, answer. Today we do things differently." — which shows how unscientific statements can be even in the Scientific American.

HINDU PHILOSOPHY

A short notice in the evening paper, announcing a lecture on Hindu Philosophy by Sri Deva Ram Sukul, "eminent Brahmin Philosopher, metaphysician and lecturer," attracted to the assembly a half dozen philosophers who were interested in this particular system in the history of Philosophy. We were ushered into a hall which was strictly oriental in its decorations and appointments, with the fragrance of odoriferous incense filling the room. The dreamy, soft though pleasing tones of the Brahmin in his native dress fitted in perfectly with this setting. The lecturer before his talk gave several minutes to silent prayer that included much profound bowing. These details are mentioned because they are suggestive of the intimate relation that binds India's philosophy to its religion, - a relation which never faded completely from focus during the entire lecture.

The topic of the lecture was "Tuning in your body with the divine cosmic vibrations". The introductory text was read in Sanskrit, or rather, was wailed in a low monotone from the sacred Yoga Nawajivan, and amounted to something like this; - The SELF can be an enemy to the self, and the SELF can be a great help to the self. If the SELF is allowed to remain in the lower or elemental planes of vibrations (as is the case with people who have weak wills or NO WILL at all) the physical will will dominate and only the electric and magnetic vibrations of the imagination and the passionate emotions will be able to function. In such cases the person is usually of a bad character and can exert no will power over his own acts. Thus the SELF ruins the self. Whereas, if you gain mastery of the SELF by the moral and spiritual will, you will gradually bring yourself in harmonious vibrations with the divine cosmic vibration; and thus functioning in the higher planes of spiritual vibration you will save your soul.

All this is extremely vague; and vague it remained. The "eminent metaphysician" gave absolutely no definitions of any of the terms appearing above, e.g. the SELF, the physical and the spiritual will, the soul, spiritual vibrations; and the "divine cosmic vibration" was in a very loose way referred to Mr. Millikan's latest finding among the light waves, the cosmic ray. True it is that a man cannot tell all he knows every time he opens his mouth; still in an introductory talk on a novel philosophy one might, with fairness, expect that the principal terms be defined. Again the every statement was made dogmatically, with never an attempt at a reason for the assertion. While the explanation of the above text was anything but satisfactory from the standpoint of definiteness, the following is a synopsis which I have endeavored to make honestly and correctly.

Like the electron with its ever restless double charge, our body and vital system is operated by two kinds of influences, good and bad. The predominance of one influence over the other ~~seems~~ depends upon the harmony and character of these vibrations and "all such things". (This phrase "and all such things" was repeated with wearying persistency, and with the clarity of statement that it is calculated to give. These vibrations occur in two places principally, in the nerve-centers of ~~perennial youth, which is situated~~ of the spinal column, and in the brain-centers; and are directed toward the fountain of perennial youth, which is situated, in no far off country, but in the center of the brain. By conscious control, which must be learned, anyone can at will get his bodily vibrations in harmony (tune, therefore) with the divine cosmic vibration, which is a ray floating in the ether. This floods the body as "a stream of most glorious light", bathing "each cell, each atom of the body", so that the body is now in harmonious vibration with the divine cosmic vibration to such an extent that it is ~~sharer~~ in the divine. Thus the subconscious consciousness (the elemental and lower vibrations) has been elevated by mastery of the SELF through the conscious to the ~~supernatural~~ superconscious consciousness. In this state the will has been strengthened to its full capacity, and the person enjoys the peace and joy of intimate meditation with the divine; thereby fulfilling life's high purpose.

The whole philosophy is clearly pantheistic, with a vague notion of just what is the self, the divine, and their mutual interrelation, and resting on a religion that is strongly quietistic in spite of the emphasis put upon the power of will. Immortality has a place in this philosophy; but its place seems rather confused. In the first place there is no definite rational basis for this tenet set down. Secondly, the body at one time was referred to as a cloak which the soul puts off; and at another time we were told that a second result of harmonious vibrations is the fact that in this state one can at will rebuild the whole body, cell by cell, by conserving the vital life energy for rejuvenation and self-healing. There seems to be confusion here, a confusion that is not straightened when we recall that the Indian as a race still clings to the transmigration of spirits.

While Sri Deva Ram Sukul was tolerant of other philosophies, still he was positive in affirming that "the philosophy of the Hindu is the greatest system of thought in the world". It was developed by the sages and masters of the Orient ten thousand years before the Christian Era; and is the mother of all other philosophies. The great philosophers of the West based their philosophy on the Vedic masters. The great philosophers of the West whom he mentioned, were Kant, Hegel, and Schopenhauer. This is more or less indicative of his unproven statements that were set down as quid datum. One might other might be mentioned, namely the fact that the sages and master of the Hindu philosophy were far in advance of modern scientists in their knowledge of Biology. This was suggested in defence of the bodily vibration theory.

Robert L. McCormack, S.J.

PHILOSOPHERS' ACADEMY

The following is the program of the Philosophers' Academy for 1926-1927.

October	13....	Mercier, Apostle of the New Scholasticism	H. Morrison.
October	27	Free Will and the Slums	F. T. Keeven.
November	10	American Criminal Psychology	J. F. Byrne
December	22	Gothic Architecture: Its Claims to Glory	R. A. Welfle.
January	12	Some Phases of Relativity	P. A. Cavanaugh
January	26	The Philosophy of an American Educator	L. C. Brown
February	9	A Jesuit's Use of His Philosophy	H. W. Wirtenberger
March	9	A Discussion of the Philosophy of India	J. J. Mahoney
March	23	The Aptness of Quadrivalent Carbon to be the Chemical Basis of Life	J. E. Cantwell
April	5	Scholastic Thought in the Educative Process	W. M. Mallon
May	2	Bellarmino and the American Constitution	G. L. Murphy

The Philosophers have been offered the opportunity of giving short, popular radio talks on philosophy on Tuesday evenings over Station W E W, St. Louis University. Definite arrangements have not as yet been made. We gladly welcome all helps and suggestions ~~and help~~ of those who can help us and are interested in this project. We especially invite the cooperation, the active cooperation of the philosophers; for unless enough guarantee an active and continuous participation, there is little use in undertaking this work.

SEMINAR NOTES

The History of Philosophy Study Club is already in operation and has had three meetings so far this year. Up until the Christmas holidays, each paper will handle a subject directed towards a rather rapid review of the outstanding schools and movements in philosophy; whereas after the beginning of the new year, each paper will deal directly with one philosopher. The papers presented this year have been: "Pre-Socratic Thought" by Paul F. Smith, "The Philosophies of the Lyceum and the Academicus" by William J. Ryan, and "Neo-Platonism and the Origins of Christianity" by Charles M. O'Hara.

One of the sections of the study clubs of first year was reorganized again as a second year club with the same personnel. The same constitution and by-laws were adopted and the same method of procedure will be followed in the meetings. Until the holidays the attention of the meetings will be directed along cosmological lines on matters discussed in class. After the study of psychology is begun in the second term, it is the intention of the members to discuss problems in this field. At each meeting a carefully prepared paper of fifteen or twenty minutes length is read, and after which there is a round table discussion; each of the members is called upon in turn to express his views on the matter in hand. Mr. H. J. Wirtenberger read a paper on the "Dimensions of Cosmogony", and Mr. Paul F. Smith read one on "The Catholic's Attitude towards Some of the Phases of Evolution".

One group of first year men formed themselves into a seminar in philosophy just prior to the annual retreat. Meetings will be held weekly and conducted after the fashion of round-table discussions, with one member leading the talk and the others bringing light to bear on his difficulties or disputing his statements. Meetings will be held for forty-five minutes every Saturday evening at 8:15 P.M. The study club is composed of Messrs. Tainter, Koch, Paul Murphy, Ireland, Lyons, and O'Hara, chairman.

There are two more seminars in first year; another is being formed in second and third year hopes to have its philosophy seminar going strong very soon. We shall publish an account of these organizations in our next issue.

In the Philosophy Department the seminar idea is gradually being extended to branches other than strictly philosophical. In third year two seminars have organized one in experimental psychology and one in education. To date the Experimental Psychology Seminar has held one meeting, a business meeting, and drawn up its program for the year. The program consists of eleven papers on subjects in experimental psychology. The meetings will be held every two weeks. It is planned to have papers about one half hour in length. The remainder of the time will be used in discussion. Father Raphael McCarthy has consented to direct the Experimental Psychology Seminar, Father George Degelman, the one in Education.

B O O K R E V I E W S E C T I O N

The Elements of Greek Philosophy from Thales to Aristotle by R. B. Appleton,
Methuen and Co., Ltd., London. 1922.

A school text-book that "reads like a novel" is quite rare enough, according to our modest experience, to justify what might seem a more than ordinary amount of enthusiasm and, possibly space, in describing it. But "The Elements of Greek Philosophy" is more than an ordinary text-book. It is an exceedingly interesting story, told in a very human, non-professional manner, of the origin and evolution of human thought from Thales to Aristotle. Nor is the author content with merely telling the story. He makes us ~~think~~ sympathize and understand, perhaps for the first time, the intellectual difficulties, the failures as well as the successes of these early 'seekers after truth'.

It is as a text-book, indeed, that the book seems to us most at fault; probably because it is difficult for us to visualize that system of education (English) in which it was intended to serve as a text. The book was written, the author tells us in the preface, because it is his conviction "That elementary ~~thought~~ philosophy makes an excellent school subject; the growing mind of the intelligent boy siezes upon it as upon nothing else". Yet every page fairly bristles with Greek words, phrases and even whole sentences, with usually, not a hint of translation. These, if one has only a mediocre knowledge of Greek, have the very excellent effect of bringing the individual philosophers and their thought very close to the reader, almost as if he "dipped into" the original works himself. But they make the book impossible for the ordinary American undergraduate, although the English style of the book is admirably clear and simple and remarkably free from the involved or technical expressions which usually cloud the minds of those who first attempt to think philosophically.

In a very useful introduction the author makes clear a few fundamental notions of Philosophy. Beginning with the familiar phrase "to take things philosophically" he evolves simply the definition of Plato: "a speculation upon all time and all existence". And then concludes that Philosophy is concerned with knowledge as a whole. Follows then a careful distinction, with excellent clarifying examples, between the various kinds of knowledge:- experimental or empirical knowledge; generalization from these particulars, or scientific knowledge; investigation of the validity of the claims of these generalizations to represent truth, or philosophical knowledge. Finally, and very important for the general plan of the book, the author outlines briefly Aristotle's 'four causes', and shows that philosophy must consider things in the light of all these causes, and from all these 'points of view', to be adequate and true,- and that it is by over emphasis of one to the neglect of any other that even great thinkers at various times in the history of philosophy have gone and still do go astray.

The first chapter of the book is then introduced as the first dawn of religious scepticism, a revolt on the part of the thinking few against the theological concept of the universe which had so long held in bondage the human intellect and which had originated, of course, in fear, and become a "system" in the poems of Homer and Hesiod. These "Ionian Physicists", with their materialistic conception of the universe occupying themselves exclusively with the material cause of things are shown to have contributed little to philosophical thought besides an impulse. Yet they are made to seem very real and human beings even in their failures, and not the convenient pegs which most 'Histories of Philosophy' make of them, upon which to hang peculiar or ridiculous opinions.

A larger chapter tells us of the earlier pre-Socratics. And it is in this chapter that the author shows best his unusual ability of making rather difficult and involved concepts perfectly clear and intelligible. To give a single instance: we have never seen anywhere so clear or satisfying an explanation of Pythagoras' "Doctrine of Numbers", (favored, it is said, by Plato himself, in his old age) according to which things are said to be numbers.

The Sophists are then grouped and treated briefly, perhaps not very sympathetically; though one, Protagoras, at least, is defended from the reproach which Plato's polemics have cast upon them. Their influence is summed up as a stress upon the subjective side of philosophical thinking with a decided effect upon Epistemology and Ethics.

Socrates, we are made to feel vividly, was "one of the strongest personalities in the history of the world" - "the personality of such a man must count for even more than his actual doctrine". The famous Socratic dialectic is well illustrated by two excellent and lengthy selections from Plato, in English - from the 'Meno' and the 'Enthedemus'. This leads naturally to the equally famous Socratic equation of knowledge with virtue, which establishes Socrates as a great moral leader and the originator of an exalted "Theory of Conduct".

It is in the chapter on Plato that our author is at his best. He becomes frankly a panegyrist of the "world's greatest philosopher". And "as a first step toward understanding . . . (his) greatness as a Philosopher", he tries to make us "appreciate his greatness as a man". He gives us many pages eloquent of "the rich learning of Plato . . . throbbing with life and full of sympathy for and admiration of the humanity of man". Perhaps the first part of this chapter is where we are made to feel that "humane spirit which breathes through all the Dialogues, the very intimate sympathy for humanity as such". There are long and beautiful quotations, especially from the Republic, for which the reader cannot help but be very grateful. Of Plato's philosophical teaching, our author gives a very sympathetic and detailed analysis, in which two points are noteworthy: first, his defense of the "unity of the soul" in Plato, maintaining, quite properly, against Aristotle that his "tripartite division of the soul does not imply actual division of the soul into three separate parts . . . the division is purely logical, made for the sake of convenience of presentation": second, his explanation of the "theory of Ideas", in which, with the aid of an excellent appendix on this subject, he defends Plato, again, as we know, against the assertions of Aristotle, from the absurdity of a "world of self-subsisting ideas" separated entirely from "particular things". There is, finally, a particularly good explanation of the part played by myths in Plato's philosophical exposition.

Contrasted with the "human interest" of Plato we have in the last chapter the "hard intellectuality" of Aristotle. The greatest space is occupied with the "Ethics", of which we are given a very detailed analysis, especially of the earlier books. Of the other teachings of the Stagyrte our author felt, properly, that he must, for his purposes, limit himself to just "such teachings (of his) as are both intelligible to young minds and stimulating or helpful in the ordering of our thought". This, we find, includes an outline of his Politics, a rather minute discussion of his De Anima and his Logic, and finally some carefully chosen ideas from his Metaphysics, coming ultimately to his Idea of God, the first Cause. All of these, taken together give, we believe as adequate an account of Aristotelian thought

and perhaps a more intelligible account, than we have found in many another more pretentious manual.

The book "concludes" with a few pages which revert to the thought suggested in the introduction; - the conflict of knowledge with religion, between which, as the author points out, there can never be any real conflict. We cannot, however, agree with the author's further development of the concept of religion. Nor with such statements as these: "The Christian concept of personal immortality may be correct but I do not know that it is so; and yet this lack of knowledge will not entail any lowering of my ideals in life. On the contrary, it will in some ways greatly enhance the value of my life to me". Nor with the concept of an impersonal God which does not, the author says, "necessarily take(s) the warmth out of life", but "on the contrary. . . adds a fresh glow to an ideal". Nor is it quite true that "advanced theologians frankly admit that the greatest benefit of prayer is a psychological one". Our author's brief venture into the field of religion, in these few concluding pages, while well-intentioned and sincere, is, we believe, an unfortunate blemish in an otherwise almost perfect book.

We cannot conclude without praise for the publisher, who has made the book decidedly attractive, even tempting to read. It is printed upon thick rough paper with wide margin and good spacing; The type, of which there is a great variety of sizes for the various quotations (the heavy square Greek type is particularly good), is sharp and clear. The book contains 162 pages, exclusive of a Greek and English index, and a glossary of philosophical terms.

K. M. J.

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